

PROF. HAECKEL IS NOT A CHRISTIAN

Evangelist Torrey is Given Another Set back for Promulgating a Religious Fake. Personal Letter from the Eminent German Scientist. Never Expects to Become Converted to Christianity.

Writing to a student in Philadelphia Dr. Ernst Haeckel, the great German scientist, takes exception to the statement that he has been converted to Christianity. He writes that he is quite convinced that he will not be made to change his idea on the subject before he dies. What may happen after that time he leaves open to conjecture. Like the man from Missouri, the learned man wants to be shown the way and wherefore before he announces a belief he has withheld for years and taunts many others to believe. Dr. Haeckel also denies emphatically that he is eighty-five years old.

The statement was made at the Torrey-Alexander meeting of March 26 in the Academy of Music that Dr. Haeckel had seen the error of his ways and was open to conversion. Dr. H. Karl W. Kumm, honorary General Secretary of the Sudan United Mission, a former pupil of the savant of the University of Jena, said he had taken tea with Dr. Haeckel two years ago and that the traveler and naturalist then told him he would like to change many of his early writings for an acceptance of the Truth, which Dr. Kumm gave the impression was the generally accepted teachings of the Bible. The report of the meeting was read by Hyman Schor, a young Austrian who is working his way through Temple College in this city. Schor is now studying pharmacy as a means to becoming a naturalist and has read many of Dr. Haeckel's works on evolution and kindred subjects. Knowing that none of his recent publications had shown a tendency to accept Christianity, Schor wrote to Dr. Haeckel and asked him about the truth of his remarks. He enclosed a clipping of the news item from the meeting. A reply was received from Professor Haeckel, who thanked Schor for calling his attention to the subject. The letter was written in English, with an occasional German interpolation, and read as follows:

Zoologisches Institute Der Universität, Jena.

April 9, 1906.

Dear Sir—The curious story of my Christian conversion, told by Dr. Karl Kumm, in the meeting of the Torrey-Alexander mission, March, 1906, and quoted in the newspapers the 27th of March, is a pure invention of Dr. Kumm. I do not remember the visit of "H" (two years ago) and I am sorry I have failed to tell him that I had given up my monistic convictions. This remains always the same since fifty years ago. In the end I am quite convinced that I may never be converted to Christianity before my death.

I am now not eighty-five but seventy two years, and possess to-day yet the same monistic philosophy which you know from my books. The false report that I have perfectly changed my monistic conviction is caused by falsification of a Jesuit reporter. He telegraphed on occasion of my first Berlin lecture, April 14, 1905, to London and New York that I recognized my error (instead, the truth), of Darwinism, etc. You find the explanation of my modification in my last book, "Last Words on Evolution" (London, Owen, 1906, page 125), the English translation of my Berlin conference on the "Entwickelungs-Gedanken," 9 Berlin, Rehm Co., 1905, page 111.

You find the whole story of my personal development and my scientific activity in the new book, just published by T. Fisher Unwin, London, 1906, "Haeckel, His Life and Work" by Joseph McCabe, formerly a priest and Franciscan monk, translated by William Boltsche.

Faithfully yours,
ERNST HAECKEL.

The remarks attributed to Dr. Kumm in the newspaper clipping were "In his last lecture in Berlin this winter, the last lecture he will ever give, according to his own statement, Haeckel left the way open for himself to accept the Truth and it would not surprise me if he did see and accept the great Truth before he passes away into the next world. After a long life devoted to solving the 'Riddle of the Universe' he has come to a place where he knows nothing, and it is possible he will die a believer."

"I studied under him at Jena. I studied until I had no peace and no light and no hope. And then after whole nights spent on my knees reading the New Testament, I saw the truth and I came into such place and such hope as it only can give. Two years ago I was passing through Jena and I stopped to see Haeckel. He remembered me and asked me to stay and take tea with him. I did, and

during the course of the meal, I told him I wanted to ask him some questions. He said I might.

"I asked him if he still felt convinced of the truth of his position. He answered that there were many things in his writing which he had changed his mind about, and that he would like to have a chance to change some of them. So he has made at least three times. And he ended the conversation by saying he knew nothing. So I am forced to believe that he may yet make a radical change and come around to the Truth. And if he does, think what it will mean! Think how many young men have lost their way through his teaching! Why, I myself have known several youths who committed suicide because they could not see any hope in his teachings.

There is no reason why Haeckel should not come to the Light. He says he is a seeker after truth, and God says "He that seeketh shall find."

"Dr. Torrey had been speaking on 'Infidelity: Its Causes, Its Consequences, and Its Cure,' and in introducing Dr. Kumm, said:

"Now, I am not so much a preacher as a lawyer, and a good lawyer always rests his case on the evidence—therefore, I am going to present to you to-day a living evidence of what Christ can do for an infidel. I shall give my time to Dr. Kumm, who, for several years sat at the feet of that most famous of present-day infidels, Haeckel, and who is now a god-fearing, Christ-loving man. He can tell you more about infidelity than I could and is here to do it."

Hyman Schor, the student who wrote to Dr. Haeckel has frequently taken exception to the evangelical attack.

"In Darwinian theory, Haeckel expressed his views through the 'correspondence column' of 'The Bulletin.'

"He is twenty-four years old and a native of Galicia, Austria. Since coming to America, six years ago, he has supported himself and studied at night in furtherance of his desire to become a learned man. He will be graduated with the pharmacy class of Temple College this year, and expects to enter the University of Pennsylvania to study botany and biology in September. He resides at 527 Vine St.

MAN! BUT A LINK IN THE CHAIN

No Genuine Reform is Even Favored By the Church. Its Debasing Influence Must be Overcome.

By REUBEN HARVEY MITCHELL.

The following well written article is reproduced from the pages of the "Education" magazine, monthly magazine devoted to progress and reform.

For one who has been trained in the way of believing, there can be no advancing movement unaccompanied by retrogression. Like the tide of water that roll in from the great ocean, so is the process of man's progressive thought and conviction. The great wave rises and moves forward beyond the trodden shore. Intelligence and thought roll in upon the inner consciousness and truth is revealed and accepted. Yet like the watery wave, that recedes to the seething edge of ocean's tide, the mind recedes, and is drawn backward by all the power of time's generations that moulded its organic nature in the living habit and will. Yet some gather strength for the advancing in review; the forward movement is more impelling; and intelligence and devotion at length prevail, and with entire harmony of moral action the position is maintained. And from the rising seas of past experience come ministrations to constancy and aspiration. The noblest qualities become assimilated with clearer truth that enlightens the life on the highlands of the ever free. Thenceforth avenues to progress are ever opening to the mind sincere; and from flower and song and all natural revelations comes assurance and benedictions in the stress of sorrow and of pain. So Nature in her universal activity of movement says the inner and outer worlds of all the creatures; and with her own accomplishments enlarges the world in truth.

It is a fact in human life that will-power are the instruments of human needs. And all of them are creations of forces that do not primarily originate within the individual man. They are resultant of the action of world forces. Given his life-force of endowment, and a man's course of thought and action is controlled by his feelings and desires. These in turn are moved and modified by his environment; they constitute his power of

"choice," his freedom to do. His necessity, rather, is thus determined in his entire range of existence.

An intelligent sense of duty is to know all that may be possible of our lives and to accomplish rightly what truth shall direct.

Man is but a link in the chain of cause and effect in the beginningless and endless evolution. His character and deeds are not his alone, but are inevitable sequences and antecedents of change. Let not too much be said of man's own greatness within or regard to others. For he may be able simply to appreciate a greatness and goodness which he cannot make his own. Heslin is the admirable, that dreams of such goodness.

The individual man is the epitome of the race; and what has been produced individually we may hope is possible to the family of man. The aged man of experience surveys his past impatiently, notes his dulness of character in the past, and sees by his perceptive his continued identity, "the same yet not the same." Far other thoughts are now his own. All emotions of realty and sentiments then in embryo are deeper now, more true, more kindly, more exalted. Conscience is now unfolding but ever strong and harmonious with ideals of gentlest, bravest, unselfish life. Time and development—by pain and struggle, bereavement and loss, higher joys—have evolved a permanent character of his own that he perceives is uplifted beyond the earlier years, or even which created the longings, and now which are realized, multiplied by triumphs and defeats. So as the individual has been raised "above himself," may not we likewise reasonably conclude that mankind may also rise as successions of generations shall pass away?

It is the man of originality who leads in the procession of progress. Each member of the conventional mass may be his equal in the sum of endowments. But they are "all of a piece." They cannot, they will not be otherwise. They are subservient to an inherited bondage of will and temperament that compels a life in his own original cause. This way is made imperative and is instinctively chosen. The comprehensive influences of his character invoke and find their own in the life of the individual, the brother dead, the soldier aspiration he rebels; accepting convictions for personal comfort and peace is immortal, living for safety's sake is swinish and unworthy of humanity. He receives the frown of the church and the hostility of society that supports that institution of superstition. But he accelerates the movement of a true life in the name grove of shrining religion, for his objective purpose is his thought and speech; and that Nature has so ordained a verity that challenges the false. He is a guiding star of progress.

Among the hindrances to progress in true enlightenment, there is none so powerful and so baneful as the influence of the church, the church of all denominations and creeds. Between orthodoxy and the more liberal, there is little choice, in that they all ignore the spirit of truth and are indifferent to its teachings. And yet, the affirmation that the church alone has saved mankind from sinking into utter barbarism, and with an assumption of man! "Truth ever, truth only the excellent" is the essential element in all real advancement; and the rotterd claim of the church, the great agency or demoralization, is superfluous, falsehood and self-praise.

To a religionist, the way of reform is an appeal to all the morbid emotions of mankind. But the rationalist would make the appeal, the persuasion, the argument to human reason, to intelligence and human feeling, to truth-loving sentiment, with facts of real life made known. The church has debarred men from practical realization of their power; and ignorance and superstition has frustrated truth; has failed to elevate. "Truth ever, truth only the excellent" is the essential element in all real advancement; and the rotterd claim of the church, the great agency or demoralization, is superfluous, falsehood and self-praise.

In comparing the two lists of names—the one given in Matthew should be read as it is given, while that in Luke should be begun with Abraham and traced backward to Jesus, which course pursued can leave no doubt in the mind of the reader."

Having thus proven that Matthew and Luke wrote of two different characters, I find my task well begun. Let me now call your attention to the facts that the one written in Matthew was said to have been born "King of the Jews," while the one whom Luke wrote was born "Christ of the Lord," and as they differed in sentiment, one being a good, the other being just in both name and sentiment, it follows that their teachings would be contrary to each other.

Let us turn to Col. 11 in which we read: "Jesus which is called Justus," and now to "Webster's Dictionary," where we find that Justice is traced to its Latin root Justus and we have Jesus, which is Justice, and to Acts 1, 2, 3, Joseph called Barabas who was surnamed Justus"—, and we have Joseph the Just.

In the passage referred to by Mr. Shmid, in which the "Son of Man," the unjus one, who was called "Jesus," or Justice, sent forth the twelve, telling them to go into the country only, was fearing a class. You will see that he did not bid them to how wood or draw water, or to work at any kind of manual labor, but he told them to preach, to become preachers, and to say as corycians say: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." They were being told to become doctors and to teach others to become doctors. The dead never were and never will be

raised to life, but in order that medical students might become doctors, something must raise the dead. And we were made to be dead (their chief object) and little to be expanded, And they were told to provide neither money, food nor clothes in any other way, and they were further instructed to compel persons to accept their instructions and pay for them, receiving the promise that the judgment day should be made more tolerable, for Sodom and Gomorrah than for the city which should refuse. (We have the same conditions today.)

As to the command to go and teach all nations, Abraham was promised (by what or whom can tell you later) that a nation and a company of nations should his descendants be, and it was to them still the Jews, that the chosen were sent to baptize in the name of his Father, Son and Holy Ghost.

Yes, we read that Injustice falsely called Jesus or Justice promised to build his church on the rock or rocky hearted Peter, further stating that the gates of hell should prevail against it, which last is not to be wondered at when one has read xl, 23: "But he turned and said unto Peter, "Get thee behind me, Satan," plainly calling Peter the devil, which he must have known him to be.

Ananias and Sapphira fell dead at the feet of Peter, and although done so unapprised of her husband's death, but he was carried out and buried without his knowledge and she also was murdered in cold blood and buried without ceremony. And this Devil, Satan, murderer, extortioner and pretender is called the chief saint of the present so-called Christian church and the keeper of the keys of its future heaven, but let us remember that even in the Bible we read: "There be gods many and lords many" and Webster traces the word God in most languages to some root signifying to press or exert force," which reads in the word equivalent to "power." A king, lord, prince, magistrate or judge was also a god or guide, so is the force in Nature, (my guide, hence begun with a capital letter), and the Bible writers did not forget the force or forces of Nature as Gods or Guides as I can show to you later; but we can readily understand that among gods many lords many, some at least must have been good, and many were bad, the god or guide whose name is jealous among the latter. The inconsistencies of the New Testament cannot be fully explained without reference to the Old, as both characters called Jesus were the descendants of Abraham, who is the descendant of Adam, not the first man, but the man first imposed upon by another in certain matters who is mentioned in the Bible.

Perhaps I cannot do better than to use a quotation from Richard Henson's "Challenge to the clergy." "Matthew gives the genealogy of one called Jesus, a careful person, of whom will discourse the facts that the descent is through David's son Solomon, and that Joseph, the husband of Mary, is the son of Jacob. Luke gives the genealogy of one called Jesus, in which the descent is through David's son Nathan, while the Joseph, whose son Jesus was supposed to be, is the son of Hezeli, that Matthew and Luke note of two different characters, both the descendants of David and both called Jesus."

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6. The abrogation of all laws, whatever, granting class privileges.

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Editorial

(Continued from page one.)

proceeded to argue that men and women should accept the evidence in this day and age what was supplied to doubting Thomas nearly two centuries ago. To do so, he urged, would supply the long desired cure for infidelity.

Suppose, for the sake of argument only, that all related of the alleged doubting Thomas incident be true, what would it prove? It would simply prove that while Thomas doubted and demanded ocular evidence of a "Risen Lord" he personally became convinced. But how is this to affect others? Every infidel in the land is demanding ocular proofs to-day concerning the legends and myths that attach to the Christian system of religion, but their demand is in vain. It is not sufficient to point to the scriptures and ask that they be accepted as an authority upon such a subject. They are but the work of human hands, the products of human labor and inventive genius. Every human proof is deficient when evidences concerning divinity are asked for. Could the truth be known there are, doubtless, moments even in the life of Dean Capers when doubt and suspicion cast their shadows o'er his mind. Every effort to prove Christ from the New Testament has only made the confusion of Babel more confounded. It is not enough to say "I Believe," for belief proves nothing but the personal presumption of the believer. Yet for such a glorious ultimate as a cure for infidelity, the theologians have labored in vain for generation after generation, with the result that because of their dogmatism thousands are driven into infidelity every day.

If Dean Capers would but apply a little thought upon the subject, he would be compelled to admit that all the evidence he offers comes but second hand, and then it is only hearsay, not competent in any modern court to convict a plantation darkey of chicken stealing. Taking the four gospels at their full valuation, it is by no means certain that they were written, any portion of them, by any of the alleged eyewitnesses. As a matter of fact these titles read, "according to" Matthew, Mark and Luke and John, and not "by" any of them. The so-called "original" manuscripts now in the Vatican are all written in Greek, whereas the alleged authors were but ignorant Jews, and could hardly write their own names in their own language. Never, at any time, according to the story of the Gospels, did Christ appeal to the educated and intelligent Jews of his day. On the contrary they both shunned and scorned him, and the educated and intelligent Jews of today do not accept him in spite of Christian prayers and preaching since the days of Constantine. This too, in face of the fact that Christ came to save the Jews, was a Jew, lived and died a Jew. As Christ, and his divine mission on earth failed to exercise any influence upon the people of Judea, among whom all his miracles and wonders were performed, how can it be expected that rational beings in the present age, far removed from such fanciful episodes, can be any better impressed when the evidences submitted are considerably the worse for wear?

One thing is certain, namely, Dean Capers does not fully appreciate or understand, or at least he has failed to grasp, the full power and meaning of infidelity. This much is shown by his declaration that "infidelity comes from the heart, and not from the intellect." In this the Dean has simply confounded a mere mechanism with intellectual processes. Evidently he is unfamiliar with the functions of the heart. If it was a mere sentimental suggestion, intended for ornament rather than use, we might be able to understand, but we are unwilling to think that even Dean Capers believes his own statement to be a fact. If there is no intellectuality in infidelity, then how comes it that infidels can tell him more about his theological fetich than ninety per cent. of the congregation over whom he presides? Why the great world is "heart hungry" for real knowledge and the moment a man begins to doubt, Man is ready and willing to embrace any form of faith that does no violence to his reason, but it is because of this violence to reason that the majority reject the formulas of Christianity. Men have long ceased to worry themselves with jejune speculations aenent the trinity and they look with the utmost indifference upon the fables and legends of Christian revelation. Instead of emanating from heart action, as Dean Capers intimates, infidelity comes from that innate desire of man to see and to know, to fathom out, as far as he may be able, the mystery of life. All books, bibles and creeds, forms and ceremony, are absolutely non-essentials, and yet these non-essentials have deluged the world with blood and tears and made the earth a charnel house.

During the sermon, this young preacher with a numerous family, indulged in a pretty figure of speech in painting the supposed heartlessness of the infidel because he refused to thank an imaginary God for the manifold blessings of life. On this subject he said, "The infidel gathers up the flowers, listens to the songs of birds, and enjoys the harvests of God's abundant fields, yet they never offer up a prayer of praise or thanksgiving to the creator." And why should either infidel or Christian offer praise or thanksgiving? If God created men and women he owes it to them to put some happiness into their lives and he is simply fulfilling an obligation. Humanity comes not by its own account. Were it not for human labor and toil, there would be no harvest. God brings no harvest where seed has never been sown. 'Ofttimes a harvest is ruined by drought and the labor of human hands has been in vain. Why should man thank God for that which he has wrought by his own labor? But for the work of human hands through countless days and nights the very flowers used to decorate the church in which Dean Capers preached at Easter-tide would not have been there. The gardener

must first tickle the sides of the hills with his hoe or there will be no potatoes.

But why criticize further? These are old platitudes now grown gray in Christian service. But if God is deserving of our thanks for the harvests, he must be deserving of our contempt for famine. If he can cause to fall upon mankind abundant blessings, or prevent them, at will, he must be responsible for disaster and suffering. The characteristics of the Christian God in this world, being unchangeable, the same yesterday, today, and forever, then they must be the characteristics of the deity in any other world, and the same contrasts of pain and pleasure, suffering and bliss, must, perforce, mar the hereafter as they mar the here.

No, Dean Capers, you are wrong. You have not the "Cure for infidelity!" You do not understand the subject. Stronger men than you have fallen before the cataclysm. There is both policy and expediency in the Christian makeup and you seem to have your full share of both. If you do not know that your "doubting Thomas" story is but a human invention then you are to be pitied and excused. Education may account for much, but it does not justify an attack upon the intellectual integrity of the world. Could the truth be known there are, doubtless, moments even in the life of Dean Capers when doubt and suspicion cast their shadows o'er his mind. Every effort to prove Christ from the New Testament has only made the confusion of Babel more confounded. It is not enough to say "I Believe," for belief proves nothing but the personal presumption of the believer. Yet for such a glorious ultimate as a cure for infidelity, the theologians have labored in vain for generation after generation, with the result that because of their dogmatism thousands are driven into infidelity every day.

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AMERICAN SOLDIERS CRAVE SENSATIONS.

The conduct of the military when called upon to assist in the performance of civil functions has long been a subject of serious comment all over the country. In the several labor strikes, which include Homestead, Chicago and Colorado, the military played a conspicuous part and actually appeared to enjoy their diversion, while in San Francisco, the men in blue uniforms, ornamented with Uncle Sam's badge of authority seem to be doing what they can to increase the casualty list by shooting down citizens whose ways run counter to their will.

It is an old story and one with which we are all more or less familiar. Put a man in uniform, whether it be of a hotel porter, or the official insignia of authority, and he will abuse it if given only half a chance. A soldier, in times of peace, is a harmless individual until a loaded gun is placed in his hands and instructions are given him to restrict somebody. At such a moment he is likely to become blood hungry and crave for a sensation by making a killing. The regular trained soldier is but little, if any, better than the raw militia in this respect, while between the two a civilian who escapes with his life is lucky. It is the duty of the officers in charge at San Francisco to impress upon their men that the people at large have some rights that the military is bound to respect.

True the ghouls must be checked. Robbery of the dead is an atrocious crime. To prevent this should be the only restricting power exercised by the army. The enforcement of law and order can be safely left to the keeping of the civil power.

From time to time complaints are made that the rank and file of our army is looked down upon and that the uniform of the country is too often regarded as an evidence of inferiority rather than a badge of honor. There is but one answer to make to such a charge, namely, no man's colors are more respectable than he makes them. When soldiers act like ruffians, they will be deemed to be ruffians, when they cease to so act they may be regarded as gentlemen, and not till.

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An honest man seriously objects to being forever dogged and watched and not permitted to know the reason why. Yet the religion makes his God the policeman of the universe. Can an enlightened mind believe in such a doctrine? What is the conduct of those men who say they do? Is not life a burden under such conditions? If a man has done no wrong and intends no wrong, why should he be eternally watched? Ah! God is a jealous God, so runs the scripture, but if God knows our thoughts and actions this jealous feeling is a passion he has no need to experience. Jealousy is caused by a suspicion concerning the sincerity of the object of our love. If God "knows" everything, he can "suspect" nothing. Knowledge prevents suspicion. No wonder most Christians took as their religion was hurting them and that they were really sorry they were going to be saved.

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With all its vain show, glitter of tinsel, palatial temples and vast accumulations of wealth, the Christian religion, that system that once did move empires and change the ruling dynasties of mighty nations, is tottering to a fall. Its leaders have lost the power to dictate and terrify mankind. With but a few exceptions its churches are empty and its spiritual instructors are begging the people to come in and help to swell the Sunday contribution. Sectarian bitterness is becoming more rife and heresy-hunting a popular sport with the non-progressive preacher who pretends to see an opportunity for advancement by pushing better men to the wall. Most men embrace religion for what there is in it and not because of its intrinsic value. These signs are potent and heraldic of a speedy decay.

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Every advance in the march of progress, every step in the procession of human development has been accomplished, not with the aid, not under the loving guidance of the professional preacher, but despite their vigorous, and oftentimes, vicious protests.

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The characteristic symbol of the age is the question mark. Reasoning beings are no longer satisfied with the political and spiritual grouch dished out to them by hired teachers and preachers. They want to know and will insist upon knowing the reason and the why of things.

HE BECAME TOO GOD-LIKE

Dramatic Effect of Religious Conversion on a British Army Officer. Murder and Insanity The Principal Attributes of the Deity.

By FREDERICK RYAN

The following graphic sketch of a strange case of religious mania is reproduced from the London Freeholder. The clipping being sent in by a subscriber and contributor, Dr. T. J. Bowles, of Muncie, Ind.:

"The rather sudden death of Colonel Jallatt in Bramwich Asylum a few days ago, must assuredly have come as a relief to his best friends. Most of the newspapers merely contained the Central News paragraph that the Colonel had died after twenty years incarceration in the asylum. There was a brief leadette in the Daily News, more calculated to arouse "View of the Atrocities" and Professor Victoria's sweet lesson on "The Atrocities Considered as the Subjective Realisation of Transcendental Unity," than to tell the Church Congress in that year and marked by the papers contained any details of his strange career, certainly none that caught my eye. And as the public memory is proverbially short it may not be amiss to recall, especially to readers of the Freeholder, what exactly happened to the dead soldier.

"Arthur Widdicombe Jallatt, Spencer Jallatt, to give him his full name, was of somewhat aristocratic descent and inherited a rich estate and a fine old country seat outside the pretty market town of Little Stenford. He married, when fairly young, a daughter of Lord Lavington by whom he had one son called John St. George Jallatt Spencer Jallatt. This child was born in India where the elder Jallatt served for many years. Indeed, his son was there when this happened. The doctors could not find that Colonel Jallatt was in any way dangerous, and one declined to regard him as even subject to hallucination and, except that he no longer adorned the county Bencis, his life was in no way affected. But he used frequently to complain bitterly to his friends that if you attempted to live like God in Christian England, they would try and make you out to be insane.

"After this affair Colonel Jallatt busied himself with the details of his estate. The religious societies, whilst willing as before to accept his donations, fought shy of his personal attentions—a fact which he was slow to note. He was thus thrown into a void, where he would call upon any—priest or layman—in Little Stenford and set up a large propaganda. Here services had been especially on market days, for the edification of the villagers, and numerous conversions were alleged to be made. One day, however, whilst rambling in the neighborhood, Colonel Jallatt found himself in Little Stenford, and from one impulse or another entered the revivalist's tent. Mrs. Jallatt afterwards said that from that day she noticed a change in her husband's demeanor. He paid another visit to the revivalist, and another. After a little time Colonel Jallatt blossomed forth as an enthusiastic Christian; the idea that easily fixed itself in his mind being that he ought all "who to live like God." Naturally the good people did not slow to make much of so important a capture as the Colonel, and he was pushed prominently forward on a good many Christian platforms, whilst in a short while he was made vice-president of dozens of orthodox organizations. He subscribed, I believe, to the Salvation Army; he took the chair at an anti-infidel congress, and in fact his name was used for all it was worth by his new associates.

"Now among his other offices

Colonel Jallatt, after the fashion of country gentlemen, had a seat on the county bench of magistrates, of which at the time whereof I speak he had become chairman; and to his magistrate he used to attend most continually. One day, however, he came before him. A burglar had been committed in the neighborhood of Little Stenford, and as the result of great activity on the part of the police, the burglar had been traced and captured at Bristol. Without delay he was brought before Colonel Jallatt, who heard the case very fully and listened attentively to the evidence. In the ordinary course the prisoner should have been returned to the assizes for trial. But, to the surprise of everyone in court, the Colonel proposed to deal with the case himself and there and then sentenced the prisoner to three years' penal servitude. When the soldiers in court were asked to be silent, he was consulting as to whether the magistrate was not exceeding his jurisdiction, a strange thing happened. The shrill voice of an old woman at the back of the court was heard addressing the bench. "Your worship, she pleaded, let me go to prison instead of my son in the dock. In the name of Christ, who suffered for the sinner here." My readers will easily be able to form some idea of the consternation of those in the court when

Colonel Jallatt, instead of instantly calling on the Chief Constable to have the woman removed, began a long evangelical harangue from the Bench. Addressing the woman at the end, he said, "I have been profoundly touched by your appeal. I have freshly realized the beauty of that doctrine of the Atonement which teaches us how the innocent One deserved for us the punishment of our sins and how God accepted the sacrifice. We should in every earthly circumstance endeavor to be like unto God, and as He, the Heavenly Judge, accepted the sacrifice of His innocent Son, so I am earthly judge; accept your sacrifice. The prisoner in the dock may go free." And he forthwith committed the woman to prison for three years. It may here be remarked that these details and the text of Colonel Jallatt's remarks I have taken from very full report in the Stamford and Halbridge Mercury of the next day. But readers may further be referred to the Bishop of Wyvern's article in the *Contemporary on "Fallacious Views of the Atonement,"* and Professor Victoria's sweet lesson on "The Atrocities Considered as the Subjective Realisation of Transcendental Unity," that is told at the Church Congress in that year and marked by the papers a very exhaustive discussion of Colonel Jallatt's views.

"To return, however, to the scene in the court, it is hardly necessary to describe the sensation produced by such an extraordinary incident. The woman was at once liberated by order of the Home Secretary, and an order was made at the same time to inquire into the state of the Colonel's mind. The Lord Chancellor, without waiting for the result of this inquiry removed him from the command of the peace, but he was not removed from the command of his aristocratic friends, like me beyond this happened. The doctors could not find that Colonel Jallatt was in any way dangerous, and one declined to regard him as even subject to hallucination and, except that he no longer adorned the county Bencis, his life was in no way affected. But he used frequently to complain bitterly to his friends that if you attempted to live like God in Christian England, they would try and make you out to be insane.

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not yet been born, but there were sensational papers even in such a decorous age, and they did not miss their opportunity.

The wretched Colonel was instantly arrested on a charge of murder. Before the trial, however, the charge was altered into one of manslaughter. Everyone knew, however, that the man was not guilty. After some inexplicable delays a committee of doctors reported that Colonel Jallatt was a dangerous lunatic. And as a result he was confined in Bramwich Asylum where he died last week, having been over twenty years an inmate. Some four or five years ago a journalist going over Bramwich was pointed out to the Colonels and engaged him in talk. Jallatt spoke freely and sensibly. "Yes," he said, "I am here because I tried to live like God." He accepted the blood of his son as an atonement for the disobedience of others and I did the same. But if you really try to live like God in Christian England, you will be sent up to a gaol. The days of gentleness are over." The journalist who is a friend of my own did not, for sufficient reasons, put this striking conversation in print. But he told it to me as one of the most illuminating things he had ever heard in the whole course of his professional interviewing. Perhaps the classic comment on the whole case was that of the well-known Bishop who wrote: "Good men should imitate the wondrous ways of God—at a respectable distance."

SINGLE TAX IS NO PANACEA

Land Has no Value Except it Derives from Applied Labor. All burdens fall on the producer.

(By A. LUTTERMAN)

It seems strange that single-taxers are those that think the production of all wealth and therefore should carry the burden of all taxation. However it is self evident that land has no value in itself; it is the application of labor that makes it valuable. If this is not true then an acre of land would have an universal value whether it is located in a city or in a rural district. But the fact that land costs the most in the city is evidence that labor has made it so; consequently a land tax on itself is not applicable. Now then, since labor is the source of all wealth, why then should land carry the burden of public expenses all the time when other values originate from taxes? The statement by Mr. Hoyt in the *Independent* of September 1, page 6, says that it is impossible for any human being to avoid using land and continue to live, is not a fair one. For thousands of people grow rich and do not own or use land at all. Our board of trade has nothing to do with land and still some of these gentlemen grow rich and control the world market of our produce. Should these millionaires escape all taxation? Is not money the medium to measure all values? Why then tax only one kind of property and exempt all others? What is the difference of a thousand dollar lot, or a thousand dollars worth of wheat, or a thousand dollars in gold? One is equal to the other in this country and should be taxed each according to its value. A. L. Hoyt in his article says that the single tax would be a tax on labor, the lot, the wheat, and the gold, a total taxable property of three thousand dollars; now, under the single tax theory A would be taxed at the rate of three thousand dollars, but B and C would be exempt altogether. Is this good sense?

No wonder Mr. Hoyt is so bitterly opposed to the principle by which our public schools are supported. He calls in rank injustice to tax the people according to their ability. And yet, his unjust taxation as called by the single taxers, has proved the greatest blessing to our country. Had it not been for our school system half of our population would have been illiterate because the poor would have been unable to pay their share of school tax, and their children could not have been taught.

The idea that taxation should be governed in proportion to the benefits received is all wrong. As long as the producer is paying interest and rent to the non-producer, so long capital should be taxed and not the individual. If all revenues would be abandoned, and instead a direct tax placed upon all property according to its value, for the support of the government; institutions free use of the postoffice similar to our public school system; also the telegraph, express, the railroads and other industry added from time to time as circumstances may require; then the trust would die its natural death and the people would become free and independent as advocated by the founders of this republic.

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